







## POETRY.

THE CABLE,  
Laid by the 'Agamemnon' and 'Niagara.'

BY T. BUCHANAN READ.

'Tis fit the grand old kingly name  
Of which the kingliest poet sings,  
Should eastward bear Jove's track of flame,  
And link it to the land of kings.'Tis well 'Niagara,' whose renown  
With freedom mingles evermore,  
Should westward give her burden down,  
And chain the world to Freedom's shore.'Tis done! the angry sea consents—  
The nations stand no more apart—  
With clasped hands the continents  
Feel throbings of each other's heart.Speed, speed the Cable! let it run,  
A loving girdle round the earth,  
Till all the nations 'neath the sun  
Shall be as brothers at one heart;As brothers groping hand in hand,  
One freedom for the world abroad,  
One commerce over every land,  
One common language, and one God!

## THE ATLANTIC CABLE.

BY E. J. O'REILLY.

Six thousand years have passed o'er earth,  
While Science, like a stripling, bore  
The trophies of its timid birth,  
In various forms, from shore to shore;But now, her latest, mightiest child,  
Which Franklin viewed and Morse caressed,  
With glory ripe and undeffled,  
Is laid within the ocean's breast!Calm as the deep in Summer's reign,  
And wild, as in its wintry wrath,  
Shall be, with varied joy or pain,  
Each message through its ocean path!Within its grave, beneath the storm,  
It lives, a breathing thing of life,  
As they shall live who gave it form,  
In fame, when called from mortal strife!Soon, like Orion's belt of fire,  
Its broad, electric arm shall hold—  
With all a monarch's strong desire—  
The world, and all its varied fold!And from its tongue, through every sphere,  
Till Time and Earth together cease,  
Mankind the glorious tale shall hear  
Of commerce, brotherhood and peace!

From the Journal of Commerce.

## THE NEW SONG OF THE ATLANTIC.

Now has dawned my day of triumph,  
I have found at last a voice!All the listening world shall hear it,  
And its farthest shores rejoice.Catch, ye hills, the strain of gladness,  
Hear, and amber back again—

'Glory be to God the Highest!

Peace on earth, good will to men!'

See! the East and West are clasping  
Glowing hands across the sea;

Britannia speaks, and bright Columbia

Sends back utterance full and free.

Well may heaven my breath with gladness,

Well may thrill my nerves with pride,

For the message sped in safety,

Heeding wind, nor stream, nor tide.

Not in anger—not self-glorying,

Spake the old world to the new;

Worthy, sacred was the greeting

That across the waters flew;

Worthy to be heard in heaven,

Where its melody was born,

Sacred now as when the angels

Sang on that early morn.

Hear, ye shores, that long have echoed

But a murmur and a moan;

Hear, ye winds, and let your voices

Plead for this noble tone!

Music that from Heaven was wafted,

Now old Ocean sings again—

'Glory be to God the Highest—

Peace on earth—good will to men!'

HYMN ON THE ATLANTIC CABLE.

Bow, Science, bow thy head in awe,

With lightning chain thy hand;

Be still, as through the ocean's depths

Thou bindest land to land:

For thou hast wrought a miracle,

Next to the Son of God,

Thou walkest on the sea's dark floor,

High on its waves he trod;

He holds the lightning in the cloud,

And thou within the wave,

And wind and wave which yield to Him,

Thou hadst power to brave;

Then tremble thou before thyself,

So near to God akin,

That to thy hand His power comes,

And seems to dwell therein:

And, hushing and trembling, thank the Lord,

For favor on this sheed.

Then thou, through sea, with lightning chain,

Two continents have wed.

THE ELECTRIC CABLE.

Blow after blow, the cannon smites the air,

Telling, in thunder-tones, 'The work is done!'

Responsive to its call, rocks, hills and streams

Sound forth their voice, 'Two continents are one!'

Down in the blue depths of the billowy sea,

'Neath angry waves, 'neath where wild tempests roar,

Upon its shelly bed the cable rests;—

The wondrous cord that fastens shore to shore.

What mighty freights of love and hope and fear,

Tidings of peace and war, of nations' throes,

Of stars new-found, will vibrate far below,

In depths that sleep in undisturbed repose!

Consummate skill and art that formed the tie,

Bringing the hearts of nations side by side!

While men rejoice and wonder at the power

That hath fierce ocean, time, and space defied.

Wider apart than empires ever stood

Before the cable spanned the foaming sea,

Wider apart stand sinful man from heaven,

Ere he submits his will, O Lord, to the

But when at last he grasps the golden chain,

Thrown out by Jesus from the shining shore,—

The electric cord that binds him fast to earth,

To peace and life and God for evermore—

What glorious tidings pass along that chain!

The tie is formed! bright angels catch the word;

The hosts of God take up the thrilling notes,

And loud triumphant song in heaven is heard.

The cannon's voice and earth's rejoicing bells

Proclaim aloud, 'Two continents are one!'

But who can tell the sweets of that strain,

When angels joyful sing, 'Christ's work is done!'

L. M.

MORNING.

Falsely luxurious, will not man awake,

And, springing from the bed of sloth, enjoy

The cool, the fragrant, and the silent hour,

To meditation due, and sacred song?

## The Liberator.

AN HOUR WITH DR. HUNTINGTON;  
Being a Review of his Sermon, entitled 'Permanent  
Realities of Religion, and the Present Religious Inter-  
est. A Sermon by F. D. Huntington, D.D.,  
Preacher to the University at Cambridge.' Including  
a glance at the Author and the Revival.

BY J. B. OF WOLFSBURN.

(Concluded.)

There are graver faults in Dr. Huntington's sermon than have yet been noticed; faults which (to use his own manner of expression) 'in the church, come under the head of bigotry, but in the world are known as "indecency, disreputability and slander." Dr. H. is a Unitarian, and yet he expresses himself in language appropriate only to Trinitarian theology, which he disbelieves. He knows that the omnipresence of God, in the enlarged and philosophical sense of Unitarianism, is different from both the idea and the language of most Trinitarians. Their sermons, prayers and hymns are predicated upon the idea of God in some sense local, itinerant, and in some degree changeable. Every body knows this. A volume might be filled with quotations to the point, as from the hymns—

'All these surely belong to the "cultivated and refined" to whom Dr. H. refers, and they are all on the side of the "Revival." Their position is not doubtful. They are not halting between two opinions. They are fairly over the fence and in the work. Dr. H. is well supported. Sir John Falstaff, 'who cracked his voice hallooing and singing anthems,' had not a ringer left.

It is a shameful thing that this imposture should find an advocate in such a person as Dr. H. He knows well that this revival is but a part of that great scheme of fraud which, by teaching false and foolish doctrines, and playing upon the superstitions and fears of mankind, cheats them in the name of religion, takes their hard earnings to support a pampered priesthood, who in their turn strengthen themselves at the expense of common humanity, by combining with all forms of fraud, power and oppression which degrade the many to be the tools and slaves of the few. Tyranny has always allied itself to a false religion. Pilate and the Priests still combine to scourge Jesus, in the persons of his suffering poor. The Pope and College of Cardinals send out their hundred thousand priests to 'confess' and corrupt the wives and daughters and fleeces the pockets of their flock, and establish brothels under the name of nunneries. Andover and Princeton send out their thousands of equally worthy candidates for like emoluments and indulgences—to revel in the fat salaries of corrupt Northern churches, or in the unlimited licentiousness of the South. It is only by means of a false religion that the people can be brought to endure these things. Let the true religion of Christ be understood by the people, and these corrupt churches of this pampered priesthood, with all their soul-saving and man-selling alliances, will fall together. Fraud and superstition are the only pillars of this false temple. Truth ministers not at its altars, and talents but seldom. The \$50,000 salaries of Boston and elsewhere are lavished upon indolent and brainless fops, incompetent to teach a common school, to gain sixpence a day as "penny-liners." In England, the supernumerary sons of the godless aristocracy, who have no talent for other service, are sent to the "church" for a "living." With us, the young man, too indolent and stupid to get an honest living, "goes to Andover," and soon is fitted for the market where indolence and stupidity command a premium, where talents is at a discount, and where even the "University preacher" must descend to the moral and intellectual level of a "South-side" parson, and affect the cant and folly which his better sense despises.

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others! Such a thing has been, when a band of earnest and honest men have joined their means to give a bold and able reformer, whom the timorous and time-serving churches had rejected, a chance to be heard.' In spite of prejudice, of reproach and reviling, in spite of fanatic and impious prayers that 'God would confound him,' the apostle of reform and rebirth, and vulgar-souled refinement, which separates itself by a wall of caste from the kennel of common humanity—which disdains the touch of hands hardened, like those of the 'carpenter's son,' with the axe, the saw or the spade, or if it touches them, touches to betray.

It is the (so called) "cultivated and refined," who shift the scenes and pull the wires of this religious show, and by their "smooth words and fair speeches" deceive the simple.' With affected complaisance, they invite and lead the inquiring pilgrim to the hard benches of the obscure vestry, whom they would spurn from the cushioned pews of the sanctuary. This revival is the trick of that "cultivated and refined" which expands and traills its costly dresses, whose every stitch was wrung from the needy hands of the half-paid seamstress,—which displays its lavish and luxurious dinners with ostentatious prodigality, and invites thereto not the hungry hard-worker, (the class to which Christ belonged,) but the Jews, under Moses, when they could have been satisfied with the sight of blood flowing from their altars!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtless be absorbed; if they would unite together in their present truth-loving and sin-hating spirit, and form a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others!

It would be a glorious thing for the cause